TWO SERMONS:

I. The great Things Faith can Do.

II. The great Things Faith can Suffer.

Preached by *William Bridge*, sometimes Fellow of *Emmanuel* Colledg in *Cambridge*; and now Pastor of the Church of Christ in Great *Yarmouth*, in *Norfolk*.

1216.

LONDON:

Printed by *Peter Cole* in *Leaden-Hall*, and are to be sold at his Shop, at the sign of the Printing-Press in Cornhil, neer the Royal Exchange. 1656.

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THE EPISTLE TO THE READER.

Reader,

ALthough some of the Notions in these two Sermons, may be [illegible] former Works of this Author; yet the Subject being both useful, and seasonable for these times, which are calling upon the Saints *to Do, and Suffer great Things*; and the publishing of them being much desired by many who heard them, I have perus'd them, and look upon them as conducing much

much to thy ſpiritual good. And that the bleſſing of the Lord may go along with, and make them very advantagious to thy ſoul, both in doing, and ſuffering for Chriſt, is the prayer of

Thy true Friend,

June, 13.
1656.

William Greenhil.

Reader,

THe Contents of theſe twenty five Sermons, are now collected by the Printer, *for thy eaſe and Benefit.*

THE

THE GREAT THINGS Faith can do.

Preached at the Charter-House. Decemb. 23. 1655.

Hebrews, 11. 32.

And what shall I say more? for the time would fail me, to tell of Gideon, *and of* Barak, *and of* Sampson, *and of* Jeptha, *of* David *also, and* Samuel, *and of the Prophets; who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lyons, quenched the violence of fire, escaped the edg of the Sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens, women received their dead, raised to life again, &c.*

IN this Eleventh Chapter to the Hebrews, you have a little Book of Chronicles; wherein the Beleevers of the old Testament, do stand upon Record for their great Work of Faith. In the former part of the Chapter, the Apostle doth instance in several Beleevers at large: In the latter part, he is more compendious, and draws up the Instances into a narrower Room; for saith he, The time would fail me to tel of *Gideon*, of *Barak*, and of *Sampson*, and of *Jeptha*, &c. Now these Beleevers that he

doth inſtance in, in the latter part of the Chapter, are of two ſorts: ſome famous, and of good reports for their actions; and ſome for their ſufferings: ſome did great things, and ſome ſuffered great things, and both by their Faith: Thoſe that ſuffered great things, are mentioned in the following words: *Others were tortured, not accepting of deliverance.* Thoſe that did great things by their Faith in theſe Verſes: their Perſons are mentioned, and the fruits and effects of their Faith, for which they are mentioned in theſe Verſes. Their Perſons are mentioned in Verſe 32. ye have their Names there; their State, Condition, and their Order: their Names, *Gideon*, and *Barak*, and *Sampſon*,, and *Jeptha*, and *David*: their State and Condition, ſome were Kings, ſome were Judges, ſome were Prophets: Faith runs through al Conditions, and Ranks of Men; Faith, and true Grace, is able to make a Plantation upon every Condition of men. And as for their order here, *Gideon* is before *Barak*, and *Sampſon* is before *Jeptha*: yet if you look inro the Story in the *Judges*, you ſhal find *Barak* is before *Gideon*, and *Jeptha* before *Sampſon*; and here *Gideon* ſet firſt, and *Sampſon* firſt, why? becauſe they excelled in Faith, and thoſe are moſt excellent in Gods eyes, who are moſt eminent in Faith; thoſe are moſt excellent in Gods Eyes, who moſt excel in Faith. But now as for the Fruits and Effects of their Faith, they are many, here are no leſs than ten mentioned in theſe Verſes. Firſt they ſubdued Kingdoms, verſe 33. *who through Faith ſubdued Kingdoms*; ſo the Judges did, and ſo *David* alſo. And 2. They wrought Righteouſneſs; ſo *Samuel* did, *Whoſe Ox have I taken?* and ſo *David* did when he ſpared *Saul*. And 3. They obtained Promiſes; Promiſes, that is the thing promiſed; God is ſo Faithful, ſaith *Beza*, in fulfilling his Promiſes, that the Promiſe is put for the thing promiſed; they obtained the Promiſes, that is, the thing promiſed. Now the Promiſe they obtained, it was not the great Promiſe of the Meſſias; for ſo at verſe 39. *They received not the Promiſe*, that is, the great Promiſe of the Meſſias; but the Promiſes they obtained, were particular Promiſes of deliverance, Victories, and Kingdoms; ſo they obtained Promiſes, and ſo *Gideon*, and *Barak*, *David*, and others did. And then they ſtopped the mouths of Lyons; ſo *David*, and *Daniel* did. And they quenched the violence of Fire; ſo the three Children did. And eſcaped the edg, or mouth of the Sword; ſo *Elijah*, and *Eliſha* did. And out of weakneſs were made ſtrong; ſo *Hezekiah* was. And they waxed valiant in Fight, and turned to flight the Armies of the Aliens; ſo the Judges, and *David* did. And Women received their dead, raiſed to Life again; ſo the Woman of *Sareptha*, and the Shunamite did. So that now here you may ſee what great things the Beleevers of the old Teſtament did by Faith:

Faith: And ſo the Doctrine that I ſhal pitch upon at this time, riſeth from al the words, and not from any particular Clauſe, or paſſage, but from the whol.

Doct.

That true ſaving faith, will do very great things.

It is true Faith that the Apoſtle here ſpeaks of, as appears by the whol Chapter; and theſe things that they did, as appears to the Reader at firſt view, were great things: So that I ſhal not need to ſpend any time for cleering of the Doctrine from the words that it doth ariſe from; and al theſe Verſes and words, they are witneſſes to it, they cry out this Doctrine with one Voyce, *True ſaving Faith, will do very great things.*

For the opening and cleering whereof, I ſhal labor to ſhew,

1. *That true ſaving Faith, is a doing, working, ſtirring Grace.*
2. *That true ſaving Faith, will do great things.* And,
3. *How Faith comes to do ſuch great things.*

1. Firſt: True ſaving Faith, is a doing Grace, an active, working, doing, operative Grace: the more Spirits any thing hath, the more active it is: Faith, true ſaving Faith, hath the Spirit of the Goſpel in it; the Goſpel is the Miniſtration of the Spirit, and true ſaving Faith, it hath the Spirit of this Spiritful Diſpenſation; and therfore it muſt needs be a very ſpiritual, and a working Grace. It is called a work it ſelf, in 1 *Theſ.* 1. 3. *Remembring without ceaſing, your work Faith*; and in 2 *Theſ.* 1. 11. *The work of Faith with power.* Our Lord and Savior Chriſt ſaith, it is the Work of God; *This is the Work of God, that ye beleeve*; it is in it ſelf a work. And,

2. Secondly: It is a friend to work: true ſaving Faith, it is a Work, and it is a great Friend to work; it is not an idle Houſwife. What is our Sanctification, but our Faith incarnate; it works Love, and it works by Love; and Love is very inventive, active, and expenſive: it is a friend to work; a work in it ſelf, and a friend to work. And

3. Thirdly: It is alſo the firſt worker in the Soul. *Truſt in the Lord, and do good*; not firſt do good, and then truſt in the Lord, truſt in the Lord firſt, truſt in the Lord, and do good: it is the work that ſets other works on work, the wheel that ſets al other wheels a going; without which, a man is idle, though he be at work. As a Child may be very buſie at his play, yet but play; and a Servant may be very buſie about his own imployment, and yet his Maſter counts it an idleneſs, becauſe he is not about his work appointed him. So now, a man may be very buſie in regard of the

world, and yet he may be idle God-ward, *Nisi a Deo agendo, nil agas*; Faith must be the first Worker, and if Faith be not the
4. first, al other works are as nothing. Yea,

Fourthly: As Faith is a Work, and a Friend of Work, and a first Worker; so it is an Universal Work: Faith is that Grace that can turn its hand to every Work; some can work exactly at one thing, but they are bunglers at another: but Faith, true saving Faith, can turn its hand to every busines: Possibly a man may be sick, and he cannot pray himself; but yet he may beleeve; though Prayer cannot turn its hand to this Condition, yet Faith can. Possibly a man may be very poor, and is not able to help another; Liberality cannot turn its hand to this Condition, but
5. Faith can work in it.

Fiftly: And not only so, but Faith works best, when it works alone, when it works al alone; If Comfort come, and sence, and feeling come, Faith knows how to use these; but though a man have no Sence, and no Comfort, yet Faith can work, and Faith works best, when it works alone, when it works al alone, without
6. these auxiliaries.

Sixtly: Yea, Faith works best sometimes, when it works in the dark; as it works best when it works alone, so sometimes, it works best in the dark. Men can work wel in the light, but not in the dark; but though a mans condition be very dark, yet Faith can work then; Faith works best when it works in the dark: Faith loves to work like Christ, and Christs greatest action of Obedience, was in the darkest time, when he was on the Cross. I remember a Speech of that good old man, Mr. *Dod*, when a man that was troubled in his mind lay a dying, he said to him, Sir, what wil you say to Christ? when he was dying, did he not say, *My God, my God, why hast thou forsaken me?* And was not Christs highest piece of Obedience upon the Cross, in the dark, in
7. a dark condition? Faith works best sometimes in the dark.

Seventhly: Yet further, Faith, it works best at the last, and the longer it works, the better; for Faith grows by experience, and the longer that Faith works, the more experience it gets; and the more experience Faith gets, the stronger it is, and therefore Faith works best at the last. Now put al these together, Faith is a Work, and Faith is a Friend to Work, and Faith is the first Worker, and Faith is an Universal Worker, and Faith works best when it works al alone, and Faith works best sometimes in the dark, and Faith works best at the last; and certainly you have the first, namely this, That true saving Faith is a doing Grace, it is a working Grace. But

Secondly.

Secondly: You wil ſay, *What are thoſe great things that Faith will do? for we have heard that Faith is a doing Grace, that is the Doctrine; Faith will do, and do great things; but what are thoſe great things that Faith will do ſtil?* II.

Faith wil do as great things now, ſurely in Goſpel times, new Teſtament times, as ever in old Teſtament times; and I ſhal not inſtance in thoſe ten Particulars, only ſo far as to make forth the general Doctrine, and to bring it unto our ſelves, I ſhal ſhew you what great things Faith wil do ſtil, and ſhal ſpeak to that more Poſitively, and abſolutely; and then Comparatively. *Anſw.*

Faith, true ſaving Faith, it wil reſiſt great Temptations; it wil perform great Performances; it wil ſuppreſs al your Fears, it wil mortifie al your Cares; it wil aſſwage and ſubdue al your Griefs; it wil make you a ſtranger in this World; it wil keep your hearts ſteady and upright, in al the turnings and changes of your Life; it wil make you faithful under al your Betruſtments; it wil reallize Eternity to you, and make thoſe things viſible to you, that are in themſelves inviſible; and it wil make you live in continual dependance on Chriſt, and fetch al from him: Al theſe things are great things, and I muſt not dwel upon any of them, but only touch upon each of them.

Is it not a great matter for a man to reſiſt, and overcome great Temptations? *Joſeph* did ſo; ſorely tempted by his Miſtris, but he overcame the Temptation, How? He beleeved, *How ſhall I do this evil, and ſin againſt my God?* 1.

Is it not a great matter for a man to perform Duties to the hazard of his Life? Thus *Daniel* did, ſet open his Windows when he went to pray, prayed and kept to his Duty to the hazard of his life, why? Becauſe he beleeved. Again, 2.

Is it not a great matter to mortifie your Fears, and al your Fears, your great Fears? This Faith wil do; *What time I am afraid, I will truſt in thee.* Again, 3.

Is it not a great matter to mortifie your Cares, and extream thoughtfulneſs? This Faith wil do. In *Prov.* 16. 3. *Commit thy Work unto the Lord, and thy thoughts ſhal be eſtabliſhed*: Commit thy work, there is Faith, and thy thoughts ſhal be eſtabliſhed. And, 4.

Is it not a great matter to have your griefs aſſwaged when they are great? Faith wil do it. *Hannah* was a Woman of a ſad, and a ſorrowful Spirit, and the Lord gave her in a word, a particular word, and ſhe beleeved, and was no more ſad. 5.

Is

6. Is it not a great matter to be kept ſtraight, and even, and ſteady, in times of Changes, the great turnings and Changes of your life? This Faith wil do. *Job* met with many Changes, but his heart was kept ſteady and upright in the midſt of al; *Lord, though thou kill me, yet will I truſt in thee.* Again,

7. Is it not a great matter to be a ſtranger to the World, to be a ſtranger from the World? Faith wil do this. It is ſaid of *Abraham* in *Heb.* 11. 9. *By Faith he ſojourned in the Land of Promiſe, as in a ſtrange Country*: Mark the Expreſſion, he ſojourned in the Land of Promiſe. There are ſome outward Bleſſings that we have by Prayer, that we have by Promiſe; it may be a Child, or ſuch a Relation, that we have by Prayer, and by Promiſe, and we think we may be very indulgent to our Affection in regard of that mercy: but ſee here, *Abraham* was a ſtranger ger in the Land of Promiſe, as in a ſtrange Country. And then again,

8. Is it not a great matter for a man to be Faithful under al his betruſtments? *Caleb* and *Joſhua* were ſo; they were ſent to ſpy out the Land of *Canaan*, and when the other Spies brought up an ill report, they were faithful in their Report, why? Becauſe they beleeved, *The Lord hath given them into our hands as bread* (ſay they) Faith wil make a man faithful under al his Betruſtments. And,

9. Is it not a great matter for a man, to ſee thoſe things that are inviſible, to reallize Eternity, and to ſee thoſe things that are inviſible? *By Faith* Moſes *ſaw him that is inviſible.* And,

10. Is it not a great matter for a man to live in continual dependance on Chriſt, and fetch al from him? Faith wil do this; for as Chriſt could do nothing without Faith, he could do no great things there, becauſe of their Unbelief; ſo Faith can do nothing without Chriſt, *I live, yet not* I, *but Chriſt liveth in me*, why? *Becauſe* I *live by the Faith of the Son of God.* Faith wil make a man live in continual dependance on Chriſt, and fetch al from him. Now Beloved, theſe are great things, every one of theſe is a great matter: but true ſaving Faith wil do al theſe things.

But then to ſpeak to it yet more Comparatively; there are two or three great Agents in the World, that are cloſe at work, and Faith wil out-work them al, and do greater things than any of them. 1. There is a Carnal Policy, with Power, which is a great Agent, and Worker, in reference to the Affairs of the World. 2. There is Civil Honeſty, a great Agent in reference to our dealing between man and man. And 3. There are Goſpel Gifts, Parts, and common Grace, which are great Agents in reference to our Religion. Now, not to ſhew the difference between them, but

but to give you a little taſt, that I may make out the general Doctrine, That Faith doth work beyond al. And

Firſt of al: If you compare it with Power, Power cloathed with Policy, or Policy cloathed with Power: Faith wil do more than al Policy and Power can do. And I pray turn unto 2 *Chron.* 13. where you ſhal ſee this cleerly proved to you, verſe 3. There is a great Battel fought; *And* Abijah *ſet the Battel in Array, with an Army of valiant men of war, even four hundred thouſand choſen men:* Jeroboam *alſo ſet the Battel in Array with eight hundred thouſand choſen men, being mighty men of Valor*: Jeroboam had as many again, *Abijah* but four hundred thouſand. Now if you look into verſe 16. it is ſaid the Children of Iſrael fled before *Judah*, and *Abijah*, and his People, ſlew them with a great ſlaughter, verſe 17. So there fel down ſlain of Iſrael, five hundred thouſand choſen men, ſuch a ſlaughter as you ſhal not hear of: *Abijah* had but four hundred thouſand men, and they ſlew five hundred thouſand, Why? they had power enough, they were as many again: What was the matter, did they want Policy? it is ſaid verſe 13. But *Jeroboam* cauſed an Ambuſhment to come about them; ſo they were before *Judah*, and the Ambuſhment was behind them: here was Power, and here was Policy, and yet this great Army is beaten with half the Company, and five hundred thouſand ſlain: How comes this to paſs? Indeed you read of the Children of *Judah*, That they cryed unto the Lord, *They cried unto the Lord*, at verſe 14. But if you wil have the reaſon, look to verſe 18. *Thus the Children of Iſrael were brought under at that time; and the Children of Judah prevailed, becauſe they relied on the Lord God of their Fathers.* See Faith can do more than al the Power and Policy in the World can do; true ſaving Faith can do more in reference to the Affairs of the World too: What Power is able to turn the Tide? if the Tide come in, and go out, you may bring in your Veſſels with it, or ſend out your Veſſels; who is able to turn the Tide? What power on Earth is able to turn the Tide? And what power of men can turn the power of Providence? or Policy of men, can turn the Tide of Providence? But Faith can do it, true ſaving Faith can turn the Tide, even of Providence; and therefore it can do greater things than al Power, the greatneſs of the World joyned with Policy. 1.

Secondly: There is another great Agent in the World, and that is civil honeſty, and morality, which deals much between man and man; How may it appear that Faith can do greater things than this? 2.

That appears plainly thus:

Civil Honeſty, and Morality, doth trade but in ſmal matters, and 1.

and therefore the Civil, Honeſt, Moral man, he never breaks in his Profeſſion, Why? Becauſe he trades not in great matters. When do you hear a noiſe of a poor mans breaking? when a great, rich Merchant breaks, you have the noiſe of it through the City: When do you hear of Ships, or Veſſels miſcarrying in narrow Waters? in the Seas, Ships that launch out to Sea, they are Shipwrack'd; but thoſe that trade in narrow Waters, they ſeldom, or never Ship-wrack. So thoſe Profeſſors that launch forth into the Ocean of the Goſpel, they break ſomtimes; but the civil, moral man, he bleſſeth himſelf when he ſees this; Theſe (ſaies he) are unconſtant men, theſe are uneven men, ſomtimes for this, and ſomtimes for that Opinion; but I am conſtant: Whereas the Truth is, it is becauſe he trades in Narrow Waters, in ſmal things, and ſo never breaks, never ſuffers Ship-wrack. But now, true ſaving Faith trades in the high things of the Goſpel.

2. Though Civility, and morality may do much between man and man; yet it wil never make a man to leave al, to follow Chriſt: The yong man that came to Chriſt, ſaid, *Al theſe things have I done*; but ſaith Chriſt, *Go and ſel al that thou haſt, and give to the poor, and come, and follow me*; he could not down with that: So that Civility, and Morality, wil never make a man part with al to follow Chriſt, but true Faith wil: If Chriſt ſay, Follow me, Saith Faith, I will follow thee wherever thou goeſt.

3. And though a civil man may do much in a way of Righteouſneſs between man and man, yet he doth not deal with God through Morality, doth not deal with God through man; Faith doth, true ſaving Faith doth; *I was dumb, and opened not my mouth, for thou Lord haſt done it*: Morality can ſay the firſt part. Suppoſe a Moral, and Civil man be reviled, out of the goodneſs of his Nature, he can ſay the firſt part, *I was dumb, and opened not my mouth*; but Morality cannot ſpeak the ſecond part, *becauſe thou Lord haſt done it*. Morality doth not deal with God through man, but Faith doth, and ſo it doth greater things than this Agent.

3. Thirdly: How may it appear that true ſaving Faith, can do greater things than Goſpel Parts, Gifts, and common Grace?

It appears thus:

1. Though Goſpel parts and Gifts, are very uſeful, and profitable for the edifying of the Body, for edifying of others; yet they wil not humble a man, and cauſe him to walk humbly with God: *Magnum non eſt magna facere*, it is no great matter to do great things; but for a man to do great things, and think himſelf nothing, this is great. Now Parts and Gifts, they puff up; but true

true saving Faith doth humble. Mark the opposition in *Hab.* 2. 4. *Behold, his Soul which is lifted up,* towred up, saith the Hebrew, *his Soul that is towred up, is not upright in him; but the just shall live by his Faith.*

True saving Faith hath a, *yet not I:* If you look into the new Testament, you shal find there is a three-fold, *yet not I:* one that relates to sin, in *Rom.* 7. *I sin, yet not I:* one that relates to Spiritual Life, *I live, yet not I:* one that relates to Duties, *I have labored more abundantly than they all, yet not I.* True saving faith hath this, yet not I; Parts and Gifts know not this, yet not I. 2.

Though Parts and Gifts may be very useful unto the Body, yet they wil never make a perfect change in a man: Suppose a man hath very good Parts and Gifts, and withal he be given to passion, ye shal observe, his Gospel Parts and Gifts, wil never take away his Passion, but he is as passionate now, as ever he was: Gospel Parts and Gifts never make a through change in a man, Faith doth, and Faith makes such a change, as a man is directly contrary unto what he was before. *Zacheus,* an Oppressor before, now saith he, *Lord, behold, the half of my Goods I give to the poor;* Why? Because he was a Son of *Abraham,* a Beleever: and so the Jaylor; he whipt and scourged *Paul,* and *Sylas;* but when he came to beleeve, he takes them into his House, and set meat before them; why? for he beleeved, and al his House. True saving Faith wil make a perfect change; but Parts and Gifts wil never do it. 3.

As for common Grace, Though a man may rise to a very great Profession thereby, he wil never hold it; these Colors are not laid in Gospel Oyl, and it wil never hold, it is but a varnish, and it wil off. But saith the Apostle, *We are kept by the Power of God through Faith;* Faith wil hold. You see how it is with the Leather that a man wears on his Shoo, it wil wear out; there are some poor people that go without Shoos, and their Skin is thin, not so thick as the Leather, and yet it wears not off, Why? Because there is a Life in it; the one grows thicker, and thicker; the other thinner, and thinner; Why? Because there is no Life in it. So Parts, and Gifts, and common Grace, they wear out because there is no life in them: but now, true saving Faith, there is life in it, and it wil not wear out. So that thus you see, true saving Faith is above al others, considered alone: it wil resist great Temptations, it wil perform great Performances, it wil mortifie al your fears, it wil subdue al your Cares, it wil asswage al your Griefs, it wil make you a stranger in this World, it wil keep your hearts steady, and even, and upright in al the turns and Changes of your Life, it wil make you faithful under al your Entrustments, it wil reallize Eternity to you, it wil make those things visible to you, that are in themselves invisible, 4.

ble, it wil make you to live in continual dependance on Christ, and fetch al from him, it wil do greater things than Policy joyned with Power, it wil do greater things than Morality, and Civility, it wil out-shoot that in its own Bow, and it wil do greater things than Gospel Gifts, and Parts, and common Grace: Surely then, true saving Faith, wil do great things. But then

III. Thirdly: You wil ask me, *How comes it to pass, that true saving Faith can do such great things?*

Answ. 1. Faith goes forth in the might of Gods Power, the Almighty power of God, and therefore saith our Savior, *If thou canst beleeve, al things are possible.* And if you look into the Scripture, you shal find that the great Works of God, of his Almighty Power, are ascribed to Faith, both in the old Testament, and in the new. In the old Testament, the great Works of God were much expresst in Victories over Enemies; and in the new Testament, the great Works of God much in Cures of Diseases; and both these are given to Faith: the great Victories of the old Testament given to Faith; and the great miraculous Cures of the New Testament given to Faith; and wil you know the reason? God wil ascribe much to that Grace, that ascribes much to him; and set the Crown upon the Head of that Grace, that sets the Crown upon the Head of his Son. Now the more that any man can wait upon God in the use of low, and mean, and poor, and no means, the more he doth ascribe unto God, and to his Power. It is said, By Faith the Walls of *Jericho* fel down; Did Faith pul down the wals of *Jericho?* No, but it was the Almighty power of God that pull'd down the wals of *Jericho*; but this is said to be done by Faith, why? Because they did wait upon God in the use of Rams Horns; and when a man can wait upon God in nhe use of Rams Horns, then a man is said to live by Faith.

2. As Faith goes forth in the might of Gods Power, so in the might of Gods Promise; the Promise is made to Faith, the Promise of doing great things is made to Faith. In *John*, 14. 12. *Verily, verily, I say unto you, he that beleeveth on me, the works that I do, shal he do also, and greater works than these, shal he do, because I go unto my Father*: So that not only the Promise is made to Faith, but the Promise of doing great things, is made to Faith.

3. As Faith doth go forth in the strength of the Promise, so Faith doth go forth in the strength of Gods Cal: there is much might in Gods Cal, Faith goes forth in the strength, and might of Gods Call. Read what the Lord said to *Gideon*, in *Judges*, 6. 14. *And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites*: what might was this? Go in this thy Might, *have not I sent thee?*

here

here is the Might; Go in this thy Might: what Might? the Might of my Call. Gods Cal is a Might, and when a Man doth go forth in the Might of Gods Call, he goes forth in a mighty ſtrength; Faith goes forth in the Might of Gods Call.

4. As Faith goes forth in the Might of Gods Cal, ſo it doth go forth in the Sence of what God and Chriſt hath done for the Soul; I know Faith, and Sence, and Feeling differ; but I ſay, Faith is very ſenſible of what the Father hath done, and what Chriſt hath done for poor ſinners; and when a man is very ſenſible of what great things God hath done, and Chriſt hath done, then ſaith a man, Shal God do ſuch great things for me? and ſhal Chriſt do ſuch great things for me? and ſhal not I do great things again for God and Chriſt? Faith is very ſenſible of what God and Chriſt hath done for ſinners. And thus Faith makes a man do great things for God, Faith goes forth in the Might of Gods Power, Faith goes forth in the Might of Gods Promiſe, Faith goes forth in the Might of Gods Cal, and Faith goes forth in the Sence of what God and Chriſt hath done for the Soul. And thus it comes to paſs that Faith wil do very great things. And thus now I have done with the Doctrinal Part; I come to the Application.

Applic. 1. If this Doctrine be true, True ſaving Faith wil do great things, and very great things; then we may here ſee the reaſon why men do no great things for God, why men do no great things in their Generation, and why there are no great things in their Generation, and why there are no great things found in mens Converſation, no great things for the moſt part; It is becauſe men do want this true ſaving Faith, it is a working Grace, an active Grace; and therefore if I be not a worker for God, it argues I have none of this Faith: True ſaving Faith, it wil do great things for God; what ſhal we ſay to thoſe that cannot do ſmal things? It's a ſmal thing to leave drunken Company, a ſmal thing to leave a fooliſh Faſhion, a ſmal thing to leave an idle word, Faith, or Troth; men cannot do ſmal things; true ſaving Faith wil do great things, and very great things. O! What ſhal we ſay of thoſe that are ſo far from doing great things, that they cannot do ſmal things? have they Faith? Let not men be deceived: I ſay again, true ſaving Faith wil do very great things. Was it not a very great matter for a yong man brought up in the Court, to leave al the Court Preferment, and to chuſe Affliction with the People of God, rather than the Preferments of the Court? this *Moſes* did by Faith. Was it not a great matter for a People to venture into the Sea, meerly upon a Command? this Faith made the People do. By Faith *Peter* ventured on the waters of the Sea; by Faith Iſrael entred into the Sea: true ſaving Faith is a venturing Grace, it

wil venture far for God, and far after God. Was it not a great matter for *Rahab* the Harlot, an Inn-keeper, a Whore to become a Saint, a Beleever? for a Drunkard, and for an Adulterer, to become a Beleever? is it not a great matter? By Faith, *Rahab* the Harlot beleeved. Certainly, where there is Faith in truth, it wil make a man do great things, there wil be ſomthing that is great, found in his Life and Converſation: Thus it was with theſe men, *Gideon* and *Barak*. It wil be ſaid that their Faith was a Faith of Miracles, and they wrought Miracles by it; Indeed ſome did, al did not; *for by Faith they wrought Righteouſneſs*, the Text ſaith, and that is not a Miracle: this is one of the great things. O! but their Faith was ſtrong, and ours weak. But *Gideons* Faith was weak, he was fain to have two or three ſigns to underprop his Faith: and *Baraks* Faith was weak, he would not go forth againſt the Enemy without the Woman *Deborah*. O! but theſe men were buſied about great Works, and great Imployment. Miſtake not, you may do great things by Faith, in ſmal Imployment: It was no great matter of imployment for the poor Woman to give two Mites, it was a great matter ſhe did, Why? Becauſe ſhe did it by Faith. And ſo the Woman of *Sarepta*, when the Prophet ſaid, give me a Cake firſt; it was no great matter that her Faith was imployed about, a Cake, and a little that ſhe did; but a great matter in giving him firſt: So that I ſay, Faith may do great things, although it be not imployed about great matters. O! but I do great things, and therefore I hope I have this true ſaving Faith; I do great things: that is wel. But I pray, only conſider this, Thoſe things are great, which are great in their own preſent Generation; that which was a great matter heretofore, may be a ſmal matter now; and that which was a ſmal matter heretofore, may be a great matter now. In the times of the Biſhops, it was a ſmal matter then to keep the Doctrine of Religion, and a great matter to oppoſe the Ceremonies: Now it is a ſmal matter to oppoſe the Ceremonies, and a great matter to keep the Truth, and the Doctrine of Religion. I ſay, that which was a great matter before, may be a ſmal matter now; and that which was but a ſmal matter heretofore, may be a great matter now. But if your Faith be true, you wil do great things, there wil be ſome great thing or other found in your Life, and ſuch as are great indeed.

Applic. 2. If this Doctrine be true, In caſe Chriſtians, that you have any great work to do, cal in for Faith, cal in for Faith. In caſe ye have a great outward imployment, you wil ſend to the moſt skilful man in that Faculty: If it be to build a Houſe, or go to Law, you wil cal in for the moſt skilful Agent. True ſaving Faith is a great Agent, a great Worker; and therefore if you have any great work to do, cal in Faith, look to your Faith. It is ſaid of Mr. *Tyndal*

Tyndal in the Story of his Life, there being a Conjurer in the Low Countries, where he lived, that would undertake to fetch a Diſh of Meat off any Princes Table, and make a great Dinner for his Friends; and it being reported he had often done it, they being met together to behold this Skil, Mr. *Tyndal* would go in among them, and he ſets himſelf to beleeve that this Fellow ſhould not be able to do it; and when al his Company was met together, he could not do it; ſaith he, There ſits the man that hinders me. O! Faith can do more than al the Conjurers in the World. Have you any great matter to do, Chriſtians? Cal in for Faith: And certainly, there are yet great things to do; Antichriſt to fal, the Jews to be called, great things to be done for this Land; God hath done great things, yet greater things are to be done; God hath done great things for your, and my Family, there are yet greater things to be done; God hath done great things for your Soul, there are yet greater things to be done. When any great thing is to be done, Chriſtians, Chriſtians, Cal in for Faith, let Faith a work now.

You wil ſay, *What ſhall we do, and how ſhall we ſo improve our Faith, as we may do great things thereby?* Queſt.

Firſt of al: Study much the greatneſs of God; for the more you ſtudy the greatneſs of God, the more wil your mind be grandeur'd, greatened, and your Faith ſtrengthened. Children do little things, becauſe their minds are not upon great things: Kings and Princes are the great men of the Earth, they do great things, for their minds are great; they have great minds, Why? Becauſe their minds are exerciſed about great things. Saith *Solomon*, I wil build a Houſe, a great Houſe, Why? For it is to the great God. Would you do great things? ſtudy much the Greatneſs of God. Thus wil your mind be great, and your Faith ſtrengthened to do great things. *Anſw.* 1.

Secondly: If you would ſo improve your Faith, as you may do great things thereby, keep cloſe to the Ordinances of God: Faith lives upon God in the Ordinances. Thoſe that caſt off the Ordinances, do not live by Faith; What then? By Experiences, by Revelations, Impreſſions, and Viſions, I had almoſt ſaid by Fancies, they do not live by Faith; Faith lives upon God in the uſe of Ordinances, and it gathers ſtrength thereby. Look I pray again, into 2 *Chron.* 13. and you ſhal ſee how *Abijah*'s Faith was raiſed; by Faith he overcame *Jeroboam*, and ſlew five hundred thouſand of them together: but I pray how did he ſtrengthen his Faith? Mark the words; *And* Jeroboam *came out againſt him, and* Abijah *ſtood upon a Mountain, and ſaid, Hear* 2.

ye

ye me Jeroboam, *and all Iſrael*, verſe 4. *Ought ye not to know, that the Lord God of Iſrael, gave the Kingdom of Iſrael to* David *for ever?* And verſe 9. *Have ye not caſt out the Prieſts of the Lord, the Sons of* Aaron, *and the Levites, and have made you Prieſts after the manner of the Nations of other Lands? So that whoſoever cometh to conſecrate himſelf with a yong Bullock, and ſeven Rams, the ſame may be a Prieſt of them that are no Gods. But as for us* (ſee how he ſtrengthens his Faith) *the Lord is our God, and we have not forſaken him; and the Prieſts which Miniſter unto the Lord, are the Sons of* Aaron, *and the Levites wait upon their buſineſs, and they burn unto the Lord, every morning, and every evening, burnt Sacrifices, and ſweet Incenſe; the Shew-bread alſo ſet in order upon the pure Table, and the Candleſtick of God, with the Lamps thereof, to burn every evening: for we keep the Charge of the Lord our God; but ye have forſaken him, and behold, God himſelf is with us for our Captain, &c.* He argues God had not forſaken him, becauſe they had not forſaken the Ordinances. Would you therefore, ſo improve your Faith, as you may do great things thereby? keep cloſe to Ordinances.

3. Thirdly: If you would ſo improve your Faith, as you may do great things thereby, do not check your Faith, do not rate off your heart from beleeving, do not chide off your heart from beleeving, let your heart beleeve to the utmoſt. Our Lord and Savior Chriſt, hath given us a very good encouragement in this reſpect; for (ſaith he) *I ſay unto you, Whatſoever things ye deſire when ye pray, beleeve that ye ſhall receive them, and ye ſhall have them*: Do but beleeve it, ſaith our Savior Chriſt. I charge you ſaith he, do not doubt, do not chide off your Faith, do not check your Faith, do not rate off your heart from beleeving; there are many do ſo, they check their Faith by doubting, and rate off their Faith by Unbelief.

4. Fourthly: If you would ſo improve your Faith, that you may do great things thereby, uſe your Faith to do ſmal things, put your Faith to work every day, uſe your Faith to do ſmal things. It is a good Rule; Do not commit any ſin, becauſe it is ſmal; do not neglect any Duty, becauſe it is not great: and though the thing be ſmal, put your Faith to work in ordinary matters, put your Faith to work. Sometimes you come to a great matter, and you put on your Faith there; but becauſe your Faith is not uſed to ſmal things, your Faith wil not come on here. I remember a Speech of Mr. *Greenham* concerning Suffering; ſaith he, If you would ſuffer hard things from Papiſts, be content to ſuffer ſmal things from Proteſtants; and if you would be able to ſuffer hard things from Enemies, you muſt be content to ſuffer ſmal

ſmal things from Friends; ſaith he, you wil never be able to ſuffer great things from Enemies, if you are not able to ſuffer ſmal things from Friends. So ſay I in the point of Doing; You wil never be able to do great things by Faith, if your faith be not uſed to do ſmal things. And therefore Chriſtians, in al things you do, the Life you live in the fleſh, put your faith to work in your particular Callings, in ſmal things; and when your faith is uſed to do ſmal things, you wil be able to do great things; but you wil never be able to improve your faith to do great things, if you uſe not your faith to do ſmal things.

Fiftly, and Laſtly: Study much, and look much upon the Cal you have to any Work, and do not ſtand poring upon your own ability, or upon the difficulty of the work: Thus theſe Worthies, when the Lord called them, the work was great and difficult, and they were weak; but they looked upon Gods Cal, and they did not ſtand poring upon their own Abilities; but as *Abraham* conſidered not his own Body, ſo theſe, and therefore they did great things by faith. Poſſibly a man is called to a Place in the Magiſtracy, and he looks upon it as a great Work; I am not able (ſaith he) it is beyond me: So a man is called to the Miniſtry, I have no Parts, nor Gifts, the Work is beyond me. So for beleeving, a man is commanded to beleeve, but I cannot beleeve, my heart is dead, I cannot beleeve: whereas now, if men did but look upon the Cal of God, they would be able to do great things for God. Either Chriſtian, thou art commanded to beleeve, or not: If thou art not commanded to beleeve, then Unbelief is no ſin; and if you are commanded to beleeve, then you are called to it; do not ſtand poring upon the Difficulty of your Work, but look upon the Cal of God; and thus ſhal your faith work, and do great things. And thus I have done with the main Doctrine that grows out of theſe words. There are ſome particular Notes, that as little Twigs, do grow from this great Oak, which I ſhal draw out, and ſo conclude; and that is out of the 32. Verſe. 5.

Firſt: In that the Apoſtle ſaith, *What ſhould I ſay more? for the time would fail me, &c.* The number of Beleevers in the times of the old Teſtament, it ſeems was not ſmal: *The time would fail me* (ſaith he) to tel of the Beleevers of the old Taſtament: few ſhal be ſaved indeed comparatively; but through Grace, many there are that do beleeve. If there were many in the old Teſtament times, certainly then there are many now, in the new Teſtament times, that do beleeve. 1.

Secondly: In that the Apoſtle doth here inſtance in *Gideon*, and *Barak*, and *Sampſon*, and *Jeptha*: *Gideon* and *Barak*, he inſtances in them, thus much you may note; *God will own that* 2.

Faith

Faith that is but weak at first. *Gideons* faith was weak at the first, *Baraks* faith was weak at the first; it is more like to live, this faith that is weak at the first, than that which is born with Teeth; faith that is weak at the first, God wil own. It is true, not only for Faith that is weak at first, but al weak Faith; God wil own the weak faith, and commend the ſtrong faith; he will bear with the weak faith, and commend the ſtrong faith. See it in the caſe of *Thomas*; *Thomas*, ſaith he, *Reach hither thy hand, and thruſt thy finger into my ſide*: *Lord*, ſaith he, *I beleeve, my Lord, and my God*: wel ſaith Chriſt, *Thomas* thou beleeveſt: here he owns his faith though it is weak, but commends the ſtrong faith; *Bleſſed is he that hath not ſeen, and yet hath beleeved.* Chriſt wil own the weak faith, and commend the ſtrong faith; but I ſay, he wil own the faith that is weak at the firſt. May be here are ſome that are Beleevers, that begin to look after Chriſt, ſome yong Chriſtians that begin to look after God, and turn from their evil waies, and begin weakly at the firſt; remember this, God wil own that faith as weak as it is.

But God ſet here, *Gideon* before *Barak*, and *Sampſon* before *Jeptha*. The Second Note from thence is, Though the Lord wil own the weak faith, weak at the firſt; yet God doth moſt highly eſteem of them that do moſt excel in faith; *Gideon* is before *Barak*, *Sampſon* before *Jeptha*: thoſe are in moſt account with God, that do moſt excel in faith. But then,

3. Thirdly: In that the Apoſtle doth here inſtance in *Sampſon* for a Beleever. It is poſſible that a great ſinner may become a true Beleever; yea, poſſibly a man may have true faith, yet he may fal foully, ſo *Sampſon*: but if he do fal foully, and be a Beleever, he is like to pay dearly for it, ſo *Sampſon*, both his Eyes went for it: but though a man do pay dearly for it, yet God wil return again, and own his faith, and record his faith: ſo *Sampſons* faith is.

4. Fourthly: In that the Apoſtle doth here make mention of *Jeptha*: *Jeptha*, who was a Baſtard, under a reproach, yet recorded for a Beleever. Poſſibly a Baſtard may become a Beleever, one that lies under great reproach in regard of Parentage, may become a true Beleever. Behold what that is, that wil rowl away reproach from a Family, it is faith, true ſaving faith: behold, here was a reproach upon *Jeptha* and his family as a Baſtard; now he beleeves, and faith rowls away the reproach from his perſon, and from his family, and he is recorded for a Beleever. Let none be diſcouraged in regard of any reproachful Condition that they are in; true faith wil rowl away the reproach, and by faith you may become of good report.

Fiftly:

Fiftly: In that the Apoſtle doth ſpeak of *David: Of* David *alſo, and* Samuel, *and of the Prophets*: Conſider I pray, theſe were extraordinary men. When then, God hath any extraordinary work to do, he wil raiſe up extraordinary men to do it; and when God doth raiſe up a man extraordinarily, he wil give extraordinary Gifts. But that I would have you conſider thence, is this; That we may make uſe of extraordinary Examples, to ſtrengthen our ordinary faith: here are extraordinary caſes, and brought in by the Apoſtle to this end and purpoſe to ſtrengthen our faith. Be not diſcouraged then, when you go into Scripture, and read of extraordinary Examples; Satan tels you, I, but this is an extraordinary Example, and it reacheth not me: do not ſay ſo, God wil make uſe of extraordinary examples, to ſtrengthen ordinary faith.

But to end al: you ſee what high eſteem God hath of faith, theſe men did great Matters, *Gideon*, and *Barak*, and *Sampſon*, and *Jeptha*, and *David*; yet their great Actions are brought in here upon the account of their faith, *Fides nobilitat omnes*; it is faith that raiſeth a man: great things they did, but thoſe things are upon record only as they were wrought by faith, and their faith was weak, and labored under many Infirmities. Look into this 11. of the *Hebrews*, here is no mention made of *Sampſons* Infirmities, here is no mention made of *Rahabs* Infirmities; here is mention of their faith, but their Infirmities paſt by, and not once mentioned; their faith is mentioned, and al the great things that they did, mentioned only upon the account of faith. What a great eſteem hath God of faith! What a mighty encouragement then ſhould this be to al that hear the Word of the Lord this day, to get faith, to ſtrengthen your faith. O! you that have no faith at al (and ſome ſuch there may be here) you that have no faith at al, get faith, get faith; and you that have true ſaving faith, improve it to do great things by it; and the Truth is, if you have true ſaving faith, you wil do it, and there wil be ſome great things found in your Converſation: for you remember the Doctrine, True ſaving faith wil do very great things. And thus I have done with the firſt Rank of Beleevers: Their Doing is firſt mentioned, their Suffering follows.

THE GREAT THINGS Faith can Suffer.

Preached at Olives in Silver-ſtreet. Decemb. 27. 1655.

Hebrews, 11. 35.

And others were tortured, not accepting deliverance, that they might obtain a better Reſurrection: And others had tryal of cruel mockings, and ſcourgings: Yea, moreover of bonds, and impriſonment. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the Sword; they wandred about in Sheep skins, and Goat skins, being afflicted, deſtitute, tormented; of whom the world was not worthy, they wandred in Deſerts, and in Mountains, and in Dens, and Caves of the Earth.

THis Eleventh Chapter of the *Hebrews*, being a a Chronicle of the old Teſtament-Beleevers; we find here the report of a doing, and a ſuffering Faith. The Doing Faith is deſcribed, and commended by ſeveral Inſtances at large in the former part of the Chapter; and more compendiouſly, and briefly, at verſe 32. *What ſhall I ſay more? for the time would fail me to tell of* Gideon, *and of* Baruch, *and of* Sampſon, *and of* Jeptha, *of* David *alſo, and* Samuel, *and of the Prophets: who through Faith, ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, ſtopped the mouths of Lyons, quenched the*

violence of Fire, eſcaped the edg of the Sword; out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the Armies of the Aliens, women received their dead raiſed to life again.

In the Words that I have choſen to ſpeak unto at this time, you have another ſort and Rank of Beleevers, famous in their Generation for their Suffering Faith. I have ſpoken unto the former in a Neighboring Congregation, having ſhewed, that this Faith wil do great things. Now in theſe words, we have a Suffering Faith; for by faith they ſhould be carried through theſe Sufferings; thus are the words to be underſtood. Others by faith were tortured; and others by faith had trial of cruel mockings, and ſcourgings; and others by faith were ſtoned, ſawn aſunder, &c. It ſeems then, that theſe the Apoſtle here ſpeaks of, were ſuch as lived in the time of the Macchabees; they did not live after Chriſt, for it is ſaid at verſe 39. *They received not the Promiſe*, Chriſt was not come when they lived. And they did not live in the times of the Prophets, or before; for the Apoſtle had brought down his Chronicle unto the daies of the Prophets, as ye read in verſe 32. So that theſe muſt needs live in the times of the Macchabees. It ſeems then that Eccleſiaſtical Hiſtories, may at ſome times be made uſe of, in the preaching of faith.

Now the things that theſe Beleevers ſuffered, were great, hard, and very many. Here are nine ſorts of Sufferings ſet down in the Text. 1. It is ſaid that they were racked, or tortured: ſome read it, beaten with Clubs, but it comes al to a reckoning; for when they were racked, they were beaten with Clubs: And the Apoſtle ſaith, that *they accepted not deliverance, that they might be partakers of a better reſurrection*; upon which words, ſome do think that there are degrees of Glory, and that the Suffering Saints ſhould have a better degree of Glory at the Reſurrection; but the word *better*, is ſpoken in compariſon with that deliverance that was offered to them. In Scripture Phraſe, Afflictions are Deaths, and when a man is delivered from an Affliction, he hath a Reſurrection: When a man hath been ſick, and at the Grave, and raiſed to health again, he hath a Reſurrection, in Scripture Language: Now this Reſurrection, or deliverance, is refuſed, hoping for a better Reſurrection, having an eye to the great, and laſt, and better Reſurrection. That is the firſt, They were tortured, or racked. And 2. They had cruel mockings; there is a mocking, and there is a cruel mocking, when a man ſhal inſult over another, and laugh at him in his miſery, this is a cruel mocking; as the Jews derided our Savior on the Croſs; this is a great aggravation of Affliction, this they endured: that is a ſecond, They had trial of cruel mockings. And 3. They were ſcourged, and whipt up and

and down like Rogues, as if the World was too good for them, they not worthy to live. And 4. They were in bonds, and Impriſonment. 5. They were ſtoned. 6. They were ſawn aſunder. And 7. They were tempted; ſome read it burned, by the change of a Letter or two, they read it ſo, *and were burned:* but it ſeems their Afflictions were filled with Temptations, and Temptation is a great aggravation of Affliction: ſo they were tempted. And 8. They were ſlain with the Sword. And 9. They wandered up and down in Sheep Skins, and Goat Skins, being deſtitute, afflicted, tormented, in Mountains, and Caves, and Dens of the Earth, driven from their own Habitation; and theſe are ſuch, of whom it is ſaid here, the world was not worthy: And theſe hard things they endured by faith, ſaith the Apoſtle. So that here now you ſee what hard things faith wil ſuffer, true ſaving faith (for of that the Apoſtle ſpeaks here) is a ſuffering Grace, a bearing Grace, it wil carry us through al Afflictions, although they be never ſo great: and ſo the Doctrine from al the words is this:

True ſaving Faith can, and will ſuffer very hard things. Doct.

It is that Grace that wil carry us through al afflictions, and ſufferings, though they be never ſo great: *True ſaving Faith can, and will ſuffer very hard things.*

This Doctrine lies upon the ſurface of the words, and al the words together ſpeak it; but for the further opening, and cleering of it. Firſt I ſhal labor to ſhew you that it is poſſible that a true Beleever, one very precious in the Eyes of God, may meet with moſt unworthy things from the hands of men. Secondly: That faith wil carry through theſe. And Thirdly: How, and by what means faith wil carry a man through theſe.

Firſt: It is poſſible that a true Beleever, one very precious in the eyes of God, may meet with moſt unworthy uſage from the hands of men; theſe were hard things, and unworthy that theſe Beleevers ſuffered; yet they were ſuch of whom the world was not worthy. You know there is an old enmity between the Seed of the Woman, and the Seed of the Serpent; a malignant diſpoſition in the men of the world againſt the Saints, and People of God, they muſt work as they are; the wicked, and men of the world, are an unworthy people. But becauſe you judg your ſelves unworthy (ſaith the Text) *Lo, we turn to the Gentiles, becauſe ye judg your ſelves unworthy. Go* (ſaith our Savior unto his Diſciples) *and preach, and if any be worthy ſtay*; the men of 1.

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the world are unworthy, an unworthy people: Yea, they are an unreaſonable people, abſurd men, impertinent men that have not Faith. They are compared in Scripture unto beaſts for their unreaſonableneſs; *Beware of Dogs*, ſaith the Apoſtle. When our Lord and Savior Chriſt, did ſend out his Diſciples to preach the Goſpel, *Beware of men* ſaith he; I do not ſay, take heed, and beware of Lyons, and Bears, but beware of men, you ſhal find ſuch unreaſonable dealing by men, therefore beware of men. Now if the men of the world, be an unworthy People, and unreaſonable, wil ye wonder that the Saints, and People of God, meet ſomtimes with unworthy uſage from them? It is poſſible. To raiſe it a little higher; poſſibly, the more precious a man is, the more unworthy uſage he may meet withal. The Apoſtle *Paul* was a moſt precious man in his day, and Generation, and yet what unworthy uſage had he? It is ſaid in 1 *Cor.* 4. 11. *Unto this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling place, and labor working with our own hands; being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we intreat: we are made as the filth of the world, and the off-ſcouring of all things unto this day:* We are the filth, we are made the filth of the world, and the off-ſcouring of al things unto this day. Some think that the Apoſtle here, doth relate unto that of one man dying for the People, the guilt of al the People being upon him. Others, that it is a ſimilitude taken from a kind of Tumbril, and Veſſel that goes up and down the City, that ye throw al the filth into. But I rather take the two Greek words, περικάθαρμα, and περίψημα, to relate unto that in *Lament.* 3. verſe 45. *Thou haſt made us as the off-ſcouring, and reffuſe in the midſt of the People.* In the Hebrew, *Thou haſt made us the off-ſcouring, and the filth, and reffuſe in the midſt of the People*: Thus *Paul* was made, and yet *Paul* a precious man; he labored more abundantly than they al. So that I ſay, it is poſſible that the more precious a man is, the more unworthy uſage he may meet withal from men

Yea, to raiſe it a little higher: It is poſſible that a man may meet with moſt unworthy dealings therefore, becauſe he is precious in the eyes of God; not only in regard of men; but in regard of God: For God doth ſomtimes ſo order things in his Providence, that he doth put men to ſuffer hard things, becauſe they are precious in his Eyes. *Unto you it is given, not only to beleeve, but to ſuffer.* Suffering ſomtimes is a Gift, it is a great Gift: A ſuffering Gift, ſaith *Chryſoſtom*, is a greater Gift, than the Gift of Miracles; for ſaith he, if God do give me a Gift to work Miracles by, I am in Gods debt; but if God do give me a ſuffering Gift, he is pledged thereby to become my Debtor; ſuffering

ſomtimes

sometimes becomes as a reward for Doing. Ye read of the Heifers that brought home the Ark out of the Philistims Country, that when they brought the Ark home, the Israelites they take the Heifers, and they offer up the Heifers unto God for a Sacrifice; why so, saith one? it is an ill requital to the Heifers: No, the Heifers could not have a higher Honor put upon them; this their Suffering, is a Reward for their Doing. And so, what greater Honor can a man have after al his Doing for God, than to be called forth to Suffer, and to bear witness to the Truth? Indeed we do not think thus, but you wil say, O! surely God doth not love me, because he puts such hard suffering work upon me. But I pray tel me, Suppose that a General should have some great Work or Service to do, and he should single, and pick some half a dozen Soldiers for to go upon this work; would these Soldiers say, surely the General doth not prize us, he doth not honor us, nor love us, because he puts us upon this hard Service: No, but they wil say the contrary; surely the General prizeth us, loves us, and honors us, because he puts us upon such a hard Service as this is. So here, it doth rather argue that the Lord doth honor, love, and prize you, in that he puts you upon a hard work, and Service. But now, if these things be true, then surely this first Branch is sufficiently made out, That a man may be very precious in the Eyes of God, and yet meet with most unworthy usage from the hands of men. That is the first thing.

Secondly. You wil say, *How shall a man be able to go through these hard things, and Sufferings? what will carry him through them?* Quest.

True saving Faith wil do it, and nothing but this Faith wil do it; *I had verily fainted in mine affliction* (saith *David*) *but that I believed.* It is Faith, and Faith alone, that wil keep from fainting under suffering, and to make this out a little unto you. Answ.

First: The more assurance of Gods Love any man hath, the more able he wil be to encounter with Sufferings, and with afflictions, the sight of Gods Love, doth cause Love in us to God, *Amor amoris causa*, Love is the cause of Love, and much Water cannot quench Love, it endures al. Now the Assurance of Gods Love grows upon Faith, it is the Flower of Faith; Faith is the Stalk, Assurance is the Flower; Assurance is the Cream of Faith, let us draw neer with ful assurance of Faith. 1.

Secondly: The more that any man is able to gather up, and to mannage his Experiences, the more able he wil be to suffer, to encounter with Sufferings; Experience is the great Help in Suffering times. Now it is Faith, and only Faith, that can gather up, 2.

up, and mannage Experiences. The Lord (ſaith he) that delivered me from the Lyon, and the Bear: it was Faith that did gather up this Experience, and did mannage it. So in *Pſal.* 56. *When I cry unto thee* (at verſe 9.) *then ſhall mine Enemies turn back*: how do you know this? ſaith he, *this I know*, how? *for God is for me*; this I know, for God is for me: I have this experience of God, that he is with me, and for me; and therefore I know it. But

3. Thirdly: The more that any man is able to apply the Promiſe, the more able he wil be to ſuffer, to incounter with Sufferings; the Promiſe is a great Shelter in a rainy day. Now there is nothing but Faith that can apply the Promiſe, the Promiſe is the Plaiſter that none but the warm hand of Faith can lay on upon the Sore; if it be laid on by any other hands, it wil not ſtick. I have heard of a poor, doubting Soul, drawing neer to her Death, and the Miniſter preſſing one Promiſe after another; O Sir (ſaith ſhe) theſe are gracious Promiſes; but they wil not ſtick upon my heart. And what is the Reaſon that the Promiſe indeed doth not ſtick upon many hearts, but becauſe it is laid on by the chil, and cold hand of Unbelief? Remember Faith hath a warm hand, and only Faith hath a warm hand to lay on the Promiſe. But then again.

4. Fourthly: The more that any man doth ſee his Call cleerly, his Cal to Suffer, the more able he wil be to encounter with his Sufferings. Now it is Faith only that doth Trade with the Call of God; Gods Call is a great Wal, a ſtrong Wal; Gods Call can make a Wal of Water. When the Children of Iſrael went through the red Sea, the Water ſtood like a Wal on each ſide; it was Gods Cal that made thoſe Wals: there is nothing but Faith that doth converſe with the Call of God, and makes out the Cal of God. Three things cal us to ſuffer: 1. The Commandement of Chriſt, *If thou wilt be my Diſciple, thou muſt deny thy ſelf, and take up thy Croſs.* 2. The Example of Chriſt, for thereunto are we called, in 1 *Pet.* 2. 5. Chriſt hath left us an example of Suffering. And 3. Suffering ſtrength with ſuffering opportunity. Now there is nothing but Faith is able to diſcern theſe things; and therfore Faith, and Faith alone, is that Grace under Chriſt, which can carry us through our affliction, and Suffering, although they be never ſo great.

Object. But you wil ſay, *We have heard, and read of many that have ſuffered hard things, and yet had none of this Faith, no true ſaving Faith, and yet have ſuffered great, and hard things.*

Anſw. True, you have heard, it may be, of ſome Jeſuites, dying for their Religion; it is poſſible that a wicked man may ſuffer much, and

and that upon the account of his Religion too: but as *Auſtin* ſpeaks, There is an unlikeneſs of ſuffering in the likeneſs of Suffering; As ſaith he, Gold is in the ſame Fire with the Wood, and with the Straw; with the ſame Fire, the Straw is conſumed, and the Gold is refined: Things ſuffered may be alike, and yet a great unlikeneſs in the ſuffering. And to cleer up this to you, that you may ſee that Faith alone is able to do this.

1. Firſt: Though a wicked man may ſuffer very great, and hard things, yet he may alſo ſuffer as an evil Doer: *If ye ſuffer for evil doing* (ſaith the Apoſtle) *what thanks have ye?* But Faith, true ſaving Faith, it doth wel, and ſuffers ill. And

2. Secondly: Though a wicked man may ſuffer much, and very hard things, yet he doth not ſuffer upon choyce, he would chuſe rather, if it were at his choyce, to make a breach upon Conſcience, than a breach in his Eſtate, for to loſe his Conſcience, than to loſe his Life; he doth not ſuffer upon choyce, Faith doth. By Faith *Moſes* chole rather to ſuffer Affliction with the People of God. True ſaving Faith, it ſuffers great, and hard things, and that upon choyce. And

3. Thirdly: Though a wicked man may ſuffer much, yet he doth not lay the ſtreſs of al upon the word of Faith, the ſtreſs of al is laid upon ſomwhat elſe. Faith loves to ſuffer, and it laies the ſtreſs of al a mans Sufferings, upon the word of Faith.

4. Fourthly: Though a wicked man may ſuffer much, and that upon an account of Religion; yet it may be he is ſullen, or froward, or diſcontented, not cheerful: but Faith ſuffers cheerfully. *Paul*, and *Silas*, ſung in the Stocks, and the Primitive Chriſtians took with joyfulneſs, the ſpoiling of their Goods. And ſo the Martyrs in Queen *Maries* daies. It is reported that when Mr. *Philpot* was in the Dungeon, the Biſhop ſent to him to know why he was ſo merry? Seeing a pair of Stocks in the Dungeon, (ſaith he) there's a pair of Organs that I have not played on yet, making himſelf cheerful in the time he was in the Dungeon: And meeting with a Miniſter that had recanted, and informing him better, the Miniſter made a Recantation of his Recantation, and was as cheerful as any others. Faith ſuffers cheerfully.

5. Fifthly: Though a wicked man may ſuffer much, and that upon the account of his Religion; yet he wil reſt upon his Sufferings. Faith wil make one ſuffer, and keep one from reſting upon ones Suffering. As in regard of Duty, Faith wil make one perform a Duty, and it wil keep one from reſting upon that Performance: So in regard of Sufferings, Faith wil make one ſuffer, and it wil keep one from reſting upon ones Suffering: In caſe that a man hath done much, Faith wil put him on to ſuffer, as if he had done nothing; and in caſe a man hath ſuffered much, Faith wil put him

upon doing, as if he had ſuffered nothing: according to that of our Savior; *He that will be my Diſciple, let him deny himſelf, and take up his Croß, and follow me*; follow me, when? after a ſuffering; not to ſit down, and reſt there, but to follow me after a Suffering. Again

6. Sixtly: Though a wicked man may ſuffer much, and that upon the account of his Religion, and be very confident; yet he wil give in at laſt. I have read of a great Atheiſt that was burnt to Death in *Paris*, for blaſpheming of Jeſus Chriſt; and as he was going to the Stake, ſaith he to the Fryars and Prieſts that followed him; Behold! how boldly I go to the Fire: as for your Lord and Maſter Chriſt, he went trembling to his death, and ſweat drops of blood; but I, in the ſtrength of Reaſon, under which I ſacrifice my Life, go with boldneſs unto theſe flames: But when he came there, and his Tongue was cut out for Blaſphemy, the Story ſaith, that then he cried out, and roared out like a Bull; *vidi ego hominem*, ſaith the Author, I ſaw the man, I ſaw him when he was at the Stake: In the time of his Liberty, he was looſe; in the time of his Impriſonment, he was ſullen; and when he was at the Stake, he was mad, with horror of Conſcience, mad. O! but true ſaving Faith wil not flinch, and give in at laſt. The three Children, did not only come to the Fire, but rid out the ſtorm. But I ſay no more in this, only thus.

7. Seventhly: Though a wicked man may ſuffer much, and that upon the account of his Religion; yet he doth not bring forth the quiet fruit of Righteouſneſs: but true ſaving Faith doth, it ſuffers, and brings forth the quiet fruit of Righteouſneſs. So that now you ſee by al this, that it is Faith alone; it is true ſaving Faith, and Faith alone, that wil carry a man through Sufferings. But then,

Queſt. Thirdly. You wil ſay, *How, and by what means, can Faith do this? What is there in Faith to do it, to carry a man through hard things, and through all Sufferings, although they be never ſo great?*

Anſw. 1. Firſt: It is the work of Faith, to make a man reſign, and give up his wil, to the wil of God; and when a man can do ſo, what may he not ſuffer?

2. Secondly: It is the work of Faith, the proper work of Faith, to cleave cloſe unto the Commandement of God. True, Satan, I am an unworthy Creature; but God hath commanded me to beleeve: True, I am a great Sinner; but God hath commanded me to beleeve. Faith doth peremptorily ſtick unto the Commandement, and it leaves God to anſwer unto the Objections, and Inconveniences

conveniences that follow upon his Obedience to the Commandement, it leaves that to God. By Faith *Abraham*, when he was called to go out, obeyed, not knowing whether he ſhould go. Now when a man can do this, what may he not ſuffer?

Thirdly: It is the proper Work of Faith to cloſe with the Goſpel, whereby the Soul doth receive the fulneſs of the Spirit, the Promiſe of the Father. Now when a mans heart is filled with the Spirit of God, what may he not ſuffer? Pray do but conſider the Apoſtles, after that the Spirit came upon them, you know they would ſuffer any thing, though it were never ſo great: before the Spirit came upon them, though they had the Perſonal preſence of Chriſt, they could not ſuffer any thing, though it was never ſo ſmal. Now Faith doth cloſe with the Promiſe of the Goſpel, whereby the Soul doth receive the Spirit of God, the Promiſe of the Father. 3.

Fourthly: It is the proper Work of Faith, to look upon the recompence of Reward. By Faith *Moſes* had an Eye to the recompence of Reward, and ſo choſe Affliction with the People of God. Saith our Savior to his Diſciples, *Let not your hearts be troubled*; How ſo Lord? Saith he, *I go to prepare a place for you: In my Fathers Houſe, there are many Manſions.* Faith ſhews one the Glory, and the Joyes of Heaven; and when a man ſees thoſe things, what may he not ſuffer? 4.

Fiftly: The more that a man can ſee the hand of God as a Father upon the Rod, the more able he wil be to ſuffer, and the more cheerful. Ye bring a Child to School, and he ſees the School hung with Rods, in every corner a Rod, and the Child is afraid: but if his Fathers Houſe be ſet with Rods, the Child is not afraid in his Fathers Houſe. Now Faith, true ſav ng Faith, wil ſhew one the hand of a Father upon the Rod. *The Lord giveth, and the Lord taketh away*, ſaith Faith: *I was dumb, and opened not my mouth, for thou Lord haſt done it*, ſaith Faith. 5.

Sixtly: The more a man can ſee to the end of his Affliction, and Suffering, the more able he wil be to go through it. Now Faith tels a man that there is an end: *No temptation* (ſaith the word of Faith) *hath befallen you, but what is common*; and with the Temptation, there is an out-let, there is a door, a door in the Ark, although the door may be under water, and the out-let may be under water. Faith doth not only tel a man that there is an end, but that the end ſhal be good, and al ſhal work together for his good; yea, it tels a man, that his affliction ſhall be but for a moment, and that moment ſhal be recompenced with abundance of Comfort, *Pſal.* 30. ver. 5. *For his Anger endureth but a moment; in his Favor is Life: Weeping may endure for a night, but Joy cometh in the morning.* So alſo in *Iſa.* 54. verſe 7. *For* 6.

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a small moment have I forsaken thee; but with great mercy will I gather thee: In a little Wrath I hid my Face from thee for a moment; but with everlasting kindness, will I have mercy on thee, saith the Lord thy Redeemer: Faith tels us this. Now when a man knows, and considers this, what may he not suffer?

7. Seventhly: It is the proper work of Faith, to look on both sides of the Dispensation; there is a dark side, and there is a light side, in Affliction, and Suffering: Sence and Reason looks only on the dark side, but Faith looks to both sides of the Dispensation. It is written of Mr. *Latimer*, the blessed Martyr, that when he was to go to the Stake, taking leave of his fellow Prisoners, saith he, Be of good Comfort, O my Friends, and Brethren; for though we go to the Stake to day, and be burnt to Fire, we shal light such a Candle in *England*, as shal never be put out; we shal make such a Fire in *England* to day, as shal never be quenched: he saw both sides of the Dispensation, because he beleeved. Faith wil shew one both sides of the Dispensation.

8. Eighthly: It is the proper Work of Faith, to see one contrary in another, or through another: it wil see the Smiles of God, in the midst of Frowns; it wil see Love, in the midst of Anger; it will see Order in the midst of Confusion; it wil see Mercy in the midst of Misery; it wil see a door of Hope in the Valley of *Achor*. Faith, it looks upon things with the Prospective of the Promise; and the Promise speaks on this wise, in *Deut.* 32. verse 36. saith the Lord there, *The Lord shall judg his People, and repent himself for his Servants, when he sees that their power is gone, and there is none shut up, or left.* Faith (I say) sees one contrary in another, or beyond another; and when a man can do so, what may he not suffer? And

9. Ninthly, and lastly: If God do engage to help and succor in afflictions, and if the Lord do count himself engaged to succor, deliver, and help in Affliction, because men trust in the Lord; surely Faith can do very much in the day of Affliction. Now I pray look into Scripture, and you shal see that the Lord is engaged upon this account, in *Psal* 37. last; *And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.* So in *Isai.* 26. verse 3. *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.* Mark the words, Thou wilt keep him in perfect peace, so you read it; but in the Hebrew, the words run thus; *Thou wilt keep peace, peace*; not peace and doubting, not peace and trouble; but peace, peace, why? because he trusteth in thee. But I cannot trust in God, I have no assurance of Gods Love: Mark the words, he wil keep him in peace, peace, whose mind is stayed on thee; he doth not say, who hath assurance of Gods

Gods Love, but if it be but a Faith of Relyance, though it be not a Faith of Aſſurance; he wil keep him in peace, peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee. Now if the Lord be thus engaged to help, and ſuccor men that do beleeve, then certainly Faith can do very much in a ſuffering day. Now I have given you an account of the General, how it comes to paſs that Faith can do it: Faith wil carry us through al our Sufferings, though they be never ſo great, and you ſee how Faith can do it, and ſo the Doctrine is cleer.

Now for Application.

If true ſaving Faith be ſuch an accommodation unto al our Suffering, then in caſe that any of you are to ſuffer any great Suffering, the firſt thing you do, cal in for Faith: As I ſaid upon the former Doctrine, ſeeing that Faith wil do great things; and therefore if you have any great thing to do, cal in for Faith: So now I ſay upon this Doctrine, Seeing that true ſaving Faith can, and wil ſuffer very hard things, in caſe you have any thing to ſuffer, firſt cal in for Faith, cal in for Faith. If you have a great ſickneſs, you wil ſend for the beſt Phyſitian that hath the moſt skil at ſuch a Diſeaſe. Faith hath the beſt skil at your Suffering, and therefore ſend, and call in for Faith as ſoon: as ever you come to the brink of theſe Waters, cal for your Faith, and look to your Faith. *Applic.*

You wil ſay, *But theſe are no ſuffering times, the Winter is paſt, and there is no ſuffering now.* Object.

Then bleſs God, and praiſe the Lord that you have ſo much Goſpel Liberty as you have. But our Lord and Savior ſaith, that in the laſt daies, there ſhal be ſuch great tribulation as never was; and I am ſure we are fallen into the laſt daies: our Brethren in the Vallies of *Piedmont*, they have ſuffered; and the Apoſtle commands us to be in bonds with thoſe that are in bonds, and to be afflicted with thoſe that are afflicted; what do you know what your Faith may do for them? *Anſw.*

But to come a little neerer our ſelves; Is there never a Servant here that ſuffers from an evil Maſter, that would fain go to the Ordinance, frequent the Ordinance, but checked, ſcorned, and deſpiſed by his Maſter? Is there never a Husband here, or Wife here, that ſuffers hard things from his, or her Relation, meerly upon the account of Religion? Is there never a man or woman here, that hath ſuffered hard things from the hand of his, or her Kindred, ſince they began to look towards Chriſt? Is there never a Profeſſor here that ſuffers

ſuffers from the hand of ſome Profeſſor? what devouring among us, biting, conſuming one another? Of al reproachings, and ſufferings, you wil find thoſe moſt bitter that come from Profeſſors, when one Profeſſor doth reproach another, and ſlander another, and perſecute another. Now, if there be any here, unto you I ſpeak, cal in for Faith, whatſoever your Sufferings be, cal in for Faith.

But ſuppoſe there be none of theſe Sufferings among us, who knows how ſoon you, or I may be called forth to Sufferings, if not in the Publick, yet in our Particular? I have heard of a good man, and woman, that were feaſting at a great Dinner upon the account of Gods Goodneſs, and Mercy to their Family; and while they were at Dinner, celebrating the goodneſs of the Lord to their Family, them and their Children, comes a Meſſenger in, and ſaith, One of your Children is dropt into the Well, and drowned. Beloved in the Lord, Who knows how ſoon a Relation of yours, or mine, may be in the Well? how ſoon ſuch a Comfort of yours, or mine, may be in the Well? Wherefore cal in for Faith, in al your Sufferings cal in for Faith.

Queſt. You wil ſay unto me, *What ſhall we do that we may ſo ſtrengthen, or improve our Faith, as that we may bear up in a way of beleeving againſt Sufferings; for I am a man, or a woman that (I confeſs) have met with Sufferings, and I am ſeldom out of Sufferings, ſomtimes in my Body, ſomtimes in my Name, ſomtimes in my Eſtate, ſomtimes in my Relation, and the Lord knows what I may be cal'd to ſuffer; what ſhall we do, that we may ſo ſtrengthen, or improve our Faith, that we may bear up in a way of beleeving, againſt al our Sufferings?*

Anſw. 1. Firſt of al, Conſider frequently what great things the Lord hath done for you already: *I will remember the years of the right hand of the moſt high; I will remember all thy wondrous works*, ſaith the Pſalmiſt; ſtirring up his Faith, and getting ſtrength from Faith. The Conſideration of what great things God hath done for you already, wil engage your heart, and make you willing to ſuffer: For Example, go along with me a little, and I wil inſtance only in that great matter of your firſt Converſion, and turning to God. That day that thou wert converted, and brought home to God, al thy ſins were pardoned, paſt, preſent, and to come; I ſay, vertually thoſe that are to come. That day that thou wert converted, and brought home to God, thou wert made the Child of God, and Heir of the Kingdom which is incorruptible, undefiled; and which fadeth not away. That day thou wert converted, and brought home to God, thou hadſt the Key of the

Scripture

Scripture put into thy boſom, I ſay, thou hadſt the Key of the Scripture put into thy boſom to wear it, I mean the Spirit of God: That day that thou wert converted, and brought home to God, thy old Nature was taken away, and thou wert made partaker of the Divine Nature. That day that thou wert converted, and brought home to God, thou wert received into Union with Chriſt, and into Communion, thou wert received into Union, and into Communion with the Father, and with Jeſus Chriſt. That day that thou wert converted, and brought home to God, thy Soul was freed; thoſe that the Son makes free, they are free indeed; though your wil were not *libera*, yet it was *liberata*; as ſoon as a man is converted, and brought home to God, he is free to Duty, though not free from Duty; and he is free from his ſin, though he be not free to his ſin. That day thou wert converted, and brought home to God, thou wert received unto the ſpecial Protection of God, though not to free, yet to ſanctifie, and ſweeten your Affliction. That day you were converted, and brought home to God, you had a Right, and Title given you unto al the Ordinances, *Jus ad rem*, though not in *re*; they are your Fathers Plate, and as a Child you may drink out of your Fathers Plate. That day thou wert converted, and brought home to God, thou hadſt a ſpecial Right and Title given thee unto al the Creatures: you may look up to Heaven, and ſee the Stars, and ſay, theſe are my Fathers Candles; and when you hear the Thunder, you may ſay, this is my Fathers Voyce; and when you ſee the Sea, you may ſay, this is my Fathers Fiſh-pond; and when you ſee the Godly men of the World, you may ſay, theſe are my Fathers Children; and when you ſee wicked men, you may ſay, theſe are my Fathers Diſh-clouts to make his Children clean; and when you conſider of the Devils, you may ſay, theſe are my Fathers Hang-men, his Executioners; and when you ſee the Gold, and Riches, and Wealth of the World, you may ſay, this is my Fathers Dung-hil. I ſay, that day thou art converted, and brought home to God, God doth great things for you in that moment. Now the more that you conſider what great things God hath done for you, the more your heart is engaged to God; and the more your heart is engaged, the more willing, and able you wil be to ſuffer.

Secondly: If you would ſtrengthen your Faith to ſuffer great, and hard things, ſtudy much the Book of the Revelation, which is a ſtanding Cordial for the relief of the Saints, in ſuffering in Antichriſtian times; and ſtudy, and read, and commend to your Children, the Book of Martyrs, where you have Examples to the Life, of the People of God, dying for the Faith: but above al things, ſtudy much the Sufferings of Chriſt. Faith, true ſaving Faith, it loves to dwel in the Wounds of Chriſt; and beleeve it, the ſight 2.

of

of a ſuffering Chriſt wil teach one to ſuffer; nothing like it: the example of Chriſt, eſpecially the ſight of Chriſts Sufferings, wil not only teach you to ſuffer, but wil ſanctifie your heart by the Suffering, and wil provoke you to ſuffer. What! ſhal the Lord Chriſt ſuffer ſuch great things for me, and ſhal I ſuffer nothing for him? Study the Sufferings of Chriſt.

3. Thirdly: If you would ſo ſtrengthen your Faith as you may be able to ſuffer hard things, conſider much, and frequently, the great gains of Suffering, poſſeſs your heart therewithal. Beloved, Suffering times are gaining times; and if your heart, and mind were but poſſeſt with that Truth, it would not be a hard thing to ſuffer hard things, and that by Faith: I ſhal therefore ſpend a little time to make out this, for the ſtrengthening of your Faith, that ſuffering times are gaining times.

1. Suffering times are Teaching times; *Bleſſed is the man whom thou chaſtiſeſt, correcteſt, and teacheſt out of thy Law*: *Schola Crucis, Schola Lucis*: The Croſs is Gods free School, where we learn much: Suffering times are teaching times.

2. As Suffering times are teaching times, ſo ſuffering times are ſin-diſcovering times; Afflictions recal ſins paſt, and prevent ſin to come; Afflictions ſhew us the emptineſs of the Creature, the fulneſs of God, the vileneſs of ſin. When *Adonibezek* had his Thumbs and Toes cut off, he could remember his own ſin. You ſee how it is in Winter, when the Leaves are off the Hedges, you can ſee where the Birds Neſts were; when the Leaves were on in Summer time, you could not ſee thoſe Neſts. And ſo in proſperous times men do not ſee the Neſts of their hearts and lives; but when their Leaves are off, then their Neſts are ſeen. Suffering times, are ſin-diſcovering times.

3. As Suffering times, are ſin-diſcovering times; ſo Suffering times, are Self-bethinking times. You ſee many a man run on in the day of his Proſperity, and never bethinks himſelf. When the Prodigal was pinched, then he bethought himſelf; and *Manaſſes* in Priſon, then he bethought himſelf: and ſaith *Solomon*, praying for the People in Adverſity, *If then they ſhal bethink themſelves*. There is many a man that (I may ſay) doth owe his Convertion to his Affliction, and can ſay, If I had not been afflicted, I had never been converted. Suffering times, are Self-bethinking times.

4. As Suffering times, are Self-bethinking times; ſo Suffering times, are fruitful, and growing times: *Every Branch in me he pruneth, that it may bring forth more Fruit*. Suffering times then, are growing times.

5. As Suffering times, are growing times; ſo Suffering times are Truth-advancing times: In the time of Proſperity we loſe Truth, in

in time of Adverſity we find Truth, and bear our Teſtimony for Truth, then Truth is advanced. It is a good Obſervation that *Marloret* hath upon *Dan.* 8. to ſhew that Truths were advanced by Suffering; verſe 11. it is ſaid of the little Horn, *He hath magnified himſelf even to the Prince of the Hoſt, and by him the dayly ſacrifice was taken away, and the place of the Sanctuary was caſt down: And an Hoſt was given him againſt the dayly Sacrifice by reaſon of Tranſgreſſion, & it caſt down the Truth to the ground, and it practiced, & proſpered*: That is (ſaith he) not the Horn, as it is ordinarily carried; for it is in the Feminine Gender, which only can relate to the word Truth, not to the Horn; he caſt down the Truth, and the Truth practiced and prevailed. So that Suffering times, are Truth-advancing Times.

6. As Suffering times, are Truth-advaneing Times; ſo Suffering times, are uniting times: In times of Proſperity, Profeſſors they wrangle, fal out, divide; but when the Shepheards Dog comes, then the Sheep run together. Suffering times are uniting times.

7. As Suffering times, are uniting times; ſo Suffering times, are Praying times: He that wil pray, we ſay, let him go to Sea, there he wil be ſick, and that wil make him pray, that is the meaning; *In their affliction they will ſeek me early.* Suffering times, are praying times.

8. As Suffering times, are praying times; ſo Suffering times, are Soul-aſſuring times: There is many a man or woman goes up and down many years doubting, and hath no aſſurance; and when they grow ſick, God doth ſend in his Evidence for Heaven by the hand of that ſickneſs, and he hath Aſſurance for Heaven that never had it before: according to that in *Hoſ.* 2. 14. *I will allure her, and bring her into the Wilderneſs, and ſpeak to her heart. Comfort ye, comfort ye my People, ſaith your God: ſpeak ye comfortably to* Jeruſalem, *becauſe her Iniquity is pardoned*: When? In the day of her Warfare: *for her Warfare is accompliſhed, her Iniquity is pardoned; for ſhe hath received double from the hand of the Lord.* Suffering times, are Soul-aſſuring times.

9. As Suffering times, are Soul-aſſuring times; ſo Suffering times are Weaning times: when this Muſtard is laid upon the Breaſt of the World, then are we Weaned. Suffering times, are Weaning times.

10. Laſtly: Suffering times, are Heavenly times, and glorious times; when the World is moſt bitter, Heaven taſts moſt ſweet, and glorious; for ſaith the Apoſtle, *Then ſhal the Spirit of God, and of Glory reſt upon you*: When? In Suffering times, When the People of the Lord doth Suffer, the Spirit of Glory ſhal reſt upon them. Suffering times, are Glorious times. And if al theſe things be true, then ſurely you wil ſay with me, Suffe-

ring times are gaining times. And if you would but think of this, and poſſeſs your heart with it, you would be more willing, and able to ſuffer. Chriſtians, they boggle at Sufferings, and they ſtartle at Sufferings; what is the reaſon? they do not know the Gains of Suffering. But is this true, That Suffering times, are gaining times? that Suffering times, are teaching times? that Suffering times, are Sin-diſcovering times? that Suffering times, are Self-bethinking times? that Suffering times, are growing times? that Suffering times, are Truth-advancing times? that ſuffering times are Uniting times? that Suffering times, are praying times? that Suffering times, are Soul-aſſuring times? that Suffering times, are Weaning times? that Suffering times, are Glorious times? then ſurely, Suffering times, are Gaining times. And if thou would'ſt ſtrengthen thy Faith (Chriſtian) ſo as thou maieſt be able to endure hard things, think upon this much, and preſs it upon thy own Soul, carry this away with thee, if no more; Suffering times are gaining times; O my Soul, Suffering times, are gaining times: and thus you ſhal be able to hold out, and ſuffer. And thus I have done with the main Doctrine. There are two or three Obſervations that lie about the words; I wil only give you them, and ſo conclude.

1. Firſt you may conſider here, what the Perſons were that ſuffered hard things; the Text ſaith, they were ſuch, of whom the World was not worthy: then greatneſs of Sufferings, and Affliction, are no ſufficient reaſon why you ſhould doubt of Gods Love, or of your own everlaſting Condition. Here were very hard things that theſe Beleevers ſuffered, and yet they were ſuch of whom the World was not worthy: Shal I then doubt of my Condition, or queſtion Gods Love, becauſe my Afflictions are great? I muſt not. But you wil ſay, My Afflictions are very ſtrange, and none like mine; one cannot hear of ſuch an Affliction as mine is, not in an Age. And I pray, in your Age, have you heard of a Man or Woman ſawn aſunder? thus were theſe, of whom the World was not worthy. But my Afflictions are thick, they come very thick. And ſo did theirs here. But my Afflictions are filled with Temptations; I am not only afflicted, but I am tempted, and Temptations grow upon mine Afflictions. So it was with theſe here, they were tempted, not only afflicted, but tempted, and yet ſuch of whom the World was not worthy. But my Afflictions are ſuch as make me Unſerviceable. So in the eye of Reaſon theſe Afflictions made theſe Beleevers, they were whipped up and down like Rogues: and I pray you tel me, who would ever have thought in the eye of Reaſon, that *Pauls* Miniſtry ſhould have done any great good, after he had been whipped up and down like a Rogue? yet *Pauls* Miniſtry was bleſſed, and though

though you think your Afflictions make you unſerviceable, if God cal you to them, he wil take care for your Service. But my Afflictions are ſuch as find me al alone; I am afflicted, and afflicted, a man or woman of Affliction, and I have none to pity me. So it was here with ſome of theſe; they wandred in the Wilderneſs, and they were in the Caves, and Dens of the Earth, and ſuch of whom the World was not worthy. Poſſibly then, thy Afflictions, man or woman, may be very great, and yet thou maieſt be precious in the Eyes of God, and ſuch a one of whom the world is not worthy. And therefore now, if there be ever a man or woman here in al this Congregation, that labors under any great burden, I ſay to that Perſon, queſtion not thy Condition, doubt not concerning Gods Love, becauſe of the greatneſs of thy Affliction; thy Affliction may be very great, and yet thou maiſt be a Perſon, of whom the World is not worthy in Gods account. I wil give you this Parable, apply it your ſelf: Suppoſe you ſee a company of children playing together one while, and may be afterwards fighting; and then you ſee a man come and carry away one of theſe Children, and he ſtrikes him, but he lets the other alone, and he ſtrikes them not; which of theſe Children, wil you ſay, this man is a Father unto? wil ye not ſay, in al likelyhood he is a Father unto that Child that he carries away, and ſtrikes. I leave you to apply it.

Secondly: You may obſerve upon what accompt they ſuffer theſe hard, and grievous things; upon the accompt, ſaith the Text, of a better Reſurrection: Then what ſhal we ſay to thoſe that would ſteal away from you, the Doctrine of the Reſurrection? It may be, men wil not ſpeak out here with you, but they have done it with us, and nibble at this Doctrine: What ſhal we ſay to them? they are Enemies to your Faith, they are Enemies to your great relief in Suffering times, they are Enemies to your good Conſcience, a good Conſcience is a great matter in Suffering times. I remember a Speech of a good Miniſter, when he was ſilenced in the Biſhops time, and had his Living taken from him; Wel (ſaith he) I praiſe the Lord, though I have loſt my Living, I have ſaved my Conſcience, and this Conſcience is a great matter in Suffering times. Now by their having an expectance of a better Reſurrection, they refuſed the preſent Deliverance, and ſo kept their Conſcience. Do there therefore come in men among you, to ſteal away this great Doctrine of our Reſurrection? avoid them, avoid them, that they may be aſhamed, hold cloſe to this Doctrine: As you deſire (Chriſtians) to have Comfort in a rainy day, and a bottom for your Faith in Suffering times, hold faſt this Doctrine of the Reſurrection, and this Doctrine that you have been inſtructed in from the Word. 2.

3. Thirdly, and ſo to end: Ye may obſerve here, by what means they ſuffered theſe hard things, and that is, as you have heard, by Faith; ſurely then, it is no eaſie thing to beleeve, with this true ſaving Faith; a hard thing to beleeve. This true ſaving Faith can do great things, and it can ſuffer hard things; true ſaving Faith wil make it eaſie to do great things, and eaſie to ſuffer hard things. But it is hard to get this true ſaving Faith. You wil ſay, If a man were in the Sun, he might go round the World in a day; but it is hard to get into the Sun. So this true ſaving Faith, wil make a man to do great things, and to ſuffer hard things; but it is a hard thing to get it, and few there be that have it. We read of *Elias*, that when the Lord had given him a power to ſhut Heaven, that it rained not for three yeers, and an half, he went away, and hid himſelf; they could find him before: ordinary men might be found; but *Elias* that did this great Work, could not be found. So an ordinary Faith may be found out; but this true ſaving Faith, that doth great things, and ſuffers hard things, is hardly to be found. There is a common Faith that grows every where: As it is in your Flowers and Plants; ye have your Field Time, and your Garden Time; ye have your Field Roſe, and your Garden Roſe; your Field Roſe grows every where, but your Garden Roſe grows not every where: You have Pibble Stones every where, but Diamonds are not to be found every where. So there is a Pibble Faith, and a Field Faith, an ordinary Faith, and this you may have every where: But this Diamond, this Garden Faith, to ſuffer hard things, it is hard to be found, few there be that have it, and therefore few can do great things for God, or ſuffer hard things from men. Wherefore beloved in the Lord, give me leave to end with this Exhortation, to beſeech you in Chriſt Jeſus, to get this Faith, above al getting, get this Faith; you that have not this true ſaving Faith, get it. Some there be here, it may be, that have Faith good enough to ſwear by; but not Faith good enough to live by: true ſaving Faith, a Beleever can live by, but he cannot ſweat by it. A true Beleever is very ſenſible of his Unbelief; ſaith he, there was never a more unbeleeving heart than mine, I think there is not a man, or woman in the World, is troubled with ſuch an unbeleeving heart as I. True ſaving Faith is ſenſible of Unbeleef; and therefore you that have not this true ſaving Faith, labor to get it; above al get it: Get this true ſaving Faith, and you that have this true ſaving Faith, improve it, uſe it, do great things for God, and ſuffer hard things from man; yea, certainly, if you have this true ſaving Faith, you wil be able to do great things for God, and to ſuffer very hard things from man; for that is the Doctrine at this time, *True ſaving Faith can, and will ſuffer very hard things.*

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Thirdly. *By what means can Faith do this* ibid.

Answ.

1 *It is the work of faith to submit to Gods will* ibid.
2 *It is the work of Faith to cleave to the Commandement of God* ibid.
3 *It is the work of faith to close with the Gospel* 27
4 *It is the work of faith to look upon the recompence of reward* ibid.
5 *The more one sees the hand of God as a Father in sufferings, the more able a man will be to suffer* ibid.
6 *The more a man can see to the end of his affliction, the better he will go through it* ib.
7 *It is the proper work of faith to look on both sides of the dispensation* 28
8 *It is the proper work of faith to see one contrary in another* ibid.
9 *If God engage to help us, faith can suffer much in afflictions* ibid.

Application.

If any man be to suffer great things, let him call for faith. 29

Object.

These are no suffering times. ibid

Answ.

Bless God for your Gospel Liberty. Consider the sufferings of your Brethren. ibid.
Particular applications to several conditions ibid.
We do know not how soon suffering times may come? 30

Quest.

How shall we strengthen our Faith that we may be able to suffer? ibid.

Answ.

1 *Consider frequently what great things the Lord hath done for you already* ibid.
2 *Study much the Book of the Revelations, which is a standing Cordial for suffering times* 31
3 *Consider frequently, the great gain of suffering* 32

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That suffering times, are gaining times, proved by ten Arguments 32

1 Suffering times are teaching times. ibid.

2 Suffering times are sin-discovering times ibid.

3 They are self-bethinking times ibid.

4 They are growing times. ib.

5 They are truth-adorning times ibid.

6 They are uniting times. 33

7 They are praying times ib.

8 They are soul-assuring times ibid.

9 They are weaning times. ib.

10 They are Heavenly, and glorious times ibid.

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Three Observations from the Words 34

1 Consider the Persons that suffered, mentioned in the text, whence I collect, That greatness of sufferings, are no argument to make you doubt of your Salvation. ibid.

2 They suffered in hopes of a better Resurrection; whence consider, what those men are that would steal from you the hopes of a better Resurrection 35

3 They suffered all by faith. whence observe, That it is no easie thing to beleeve 36

FINIS.